CHAPTER VIII

MEMORY, SELF-CONSCIOUSNESS AND THE IGNORANCE

Some speak of the self-nature of things
others say that it is Time.
Swetaswatara Upanishad.

Two are the forms of Brahman, Time and the Timeless.
Maitri Upanishad.-

Night was born and from Night the flowing
ocean of being and on the ocean Time was
born to whom is subjected every seeing creature.
Rig Veda..

Memory is greater : without memory men
could think and know nothing. ... As far as
goes the movement of Memory, there he ranges
at will.
ChJiandogya URamshad.

This is he who is that which sees, touches,
hears, smells, tastes, thinks, understands, acts
in us, a conscious being, a self of knowledge.
Prasna Upanishad.||

IN any survey of the dual character of our consciousness we have first to look at the Ignorance,
—for Ignorance trying to turn into Knowledge is our normal status. To begin with, it is necessary to consider some of the essential movements of this
partial awareness of self and things which works in us as a mediator between the complete self-knowledge and all-knowledge and the complete

* VI. 1. + VI. 15. *t* X. 190. 1, 2. § VII. 13. (1 IV. 9.